



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the narrative is somewhat impaired by the magazine tradition. Details are unnecessarily scanty; events follow one another with undue rapidity. The principle of expansion might well have been applied to the book, and we close with an unsatisfied desire for more—more stories, more adventures, more Americans.

To the readers who have felt the charm of Professor Lombart's facile style, the present volume loses a little in translation. Mr Epstein's translation of the sixth (enlarged) German Edition of "Socialism and the Social Movement"** is, however, highly to be commended for a faithful rendering of the spirit of the original, and for its timely appearance. Assertions as to what Socialism is, and what it is not, greet us at every turn. That this book has shed much light on these vexed questions for many people and in many lands, is evidenced by the fact that since its first appearance in 1896, as a little volume of 130 pages, it has been translated into eleven European languages, and expanded to almost three times its original size.

As the title suggests, a distinction is made between Socialism, by which Lombart means the "intellectual embodiment of the Social Movement," and the Social Movement, or "all the attempts at emancipation on the part of the proletariat." The one comprises a body of social, political and economic theories, the other a series of attempts to realize these theories in the sphere of practical politics. Socialism, itself a reaction against economic rationalism, or the "intellectual embodiment" of the ideas of the Capital class, has in the last century exhibited a variety of forms. Steeped in the doctrines of Rousseau, the Utopian Socialists—Cabet, Fourier and Proudhon—preached a "return to Nature" in terms of eighteenth-century rationalism. The Anarchists Bakunin, Kropotkin and Jean Grave, find in the State the root of all evil and again the only "rational" society, a "natural" one. Against the theories of the rational socialism the historical Socialists insisted that "the Constitution of any State is not a creation of pure reason; and, therefore, cannot be constructed by any set of reformers according to their inclinations. It was rather the expression of the existing distribution of power in the State." The most recent modification of this historical or scientific So-

* "Socialism and the Social Movement," by Werner Lombart, translated by M. Epstein. New York: E. P. Dutton & Company. 1909.

cialism is the so-called revolutionary Syndicalism of France; the movement to organize whole industries in trade-unions, and to bring pressure to bear on organized Capital, by means of the General Strike, which doctrine Lombart finds directly traceable to Marx's teaching.

The social movement of the proletariat for emancipation is not to be confounded with the revolutionary movements of the nineteenth century. The proletariat played a small part in the revolutions of 1789, 1793, 1830, 1832 and 1848, but "at bottom these movements were middle-class movements, and their aim was to acquire political rights for the middle classes." In each country the proletariat developed certain peculiarly national institutions, influenced by the national political character. In England we find the Co-operative Movement, the Trade-Union, the practice of collective bargaining. "In Germany the social movement is distinguished by its prevailing political character," in France, it is characterized by "Factionism, Clubism and Putschism." But despite the national peculiarities, the proletariat movement in all countries shows a tendency to uniformity, "a tendency to unity of action on the part of Labor parties in all countries." The movement is becoming universal, rather than national, and the political and economic programme of Social Democracy shows a growing unity of aim in all parts of the army of the proletariat.

To the ordinary citizen whose daily concerns are with the arts of peace, Mr. Homer Lea's very vigorous and informing book on the probabilities of imminent war comes with peculiarly disquieting effect, the more so since his message is heralded with great earnestness by General Chaffee and General J. P. Storey, both experts on foreign military relations and coast defence. The attitude of the average American citizen to the question of a possible invasion from abroad is one of confidence in the seclusion of his continent between two oceans. The business man believes that the growth of international trade relations, and the spirit of arbitration makes international wars improbable. But should such a war come, the American people are rich enough in wealth, and patriotic enough in spirit, to resist any attack. Hence the regular army is allowed to dwindle to many thousands less than the number provided by Congress; the present navy is